

"Why was there a Reformation?"



"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast." – Eph. 2:8-9 (NASB'95)

VALLEY GRACE BRETHREN CHURCH OF ARMAGH, PA
SEPTEMBER 8TH, AD 2024

THE LORD'S DAY

The Eighth Day of September, *in the Year of our Lord 2024*



- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Welcome to the worship services of Valley Grace Brethren Church!

Sunday School—9:30 AM.

Morning Worship—10:30 AM.

Call to Worship:* *"In Times Like These"* (#328; v. I; NO Chorus)

Invocation.*

Hymn: *"One Day"* (#138).

Prayer for Tithes & Offerings.

Scripture Reading: Romans 5:12-19.

Prayer, Praises, & Testimony.

Hymn: *"On Jordan's Stormy Banks"* (#511).

Announcements.

Hymn: *"Shall We Gather at the River"* (#510).

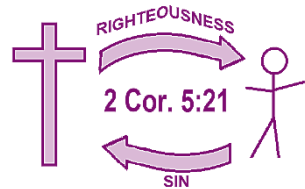
Dismissal for Children's Church.

Greeting One Another.

Message: *"JUSTIFICATION: WHY THERE WAS A REFORMATION."*

Closing Hymn:* *"When the Roll is Called up Yonder"* (#514).

Benediction.*



NO MIDWEEK PRAYER & BIBLE STUDY THIS WEEK.



Week of Sept. 1 – Sept. 7

Sunday School—8; Morning Worship—I8;

Midweek—8; Offering: \$439.⁵⁰

Video: *"The Problem of the Soils"*—99 views; *"By Faith"*—108 views



The Pastor is on vacation next week; the contact number in case of emergency is 814-254-6734.

JUSTIFICATION: A DIVIDING LINE

Rome vs. the Reformers: Contrasts & Comparisons

Pastor Terry L. Reese, Valley GBC of Armagh, PA; 9/08/24

The REFORMERS	ROME
<p>1. FORENSIC. “Forensics” deals with <i>speech</i>; something is called “JUST” based upon the <i>spoken declaration</i> of God (Rom. 4:3). This is a Divine Act that happens <i>apart from & outside of</i> a man—it is God’s declaration of a man’s <i>legal status</i> before Him. If a sinful man is connected by Faith to Christ, he is declared to have a <i>righteous status</i> by God. Inwardly he remains a sinner—but <i>legally</i> his status is “RIGHTEOUS!”</p>	<p>1. LEGAL FICTION! Roman Catholics despise the Reformers’ doctrine of Forensic Justification, believing that it involves God in some sort of <i>legal fiction</i>, whereby He is found dishonestly <i>calling</i> a man “righteous” when in fact it he <i>not</i> righteous! The God of Truth will not “call an ashtray a rose,” and He will only <i>call</i> a man “<i>just</i>” when He actually <i>sees</i> a genuine justness or righteousness <i>within</i> him.</p>
<p>2. SYNTHESIS. The Reformers responded to Rome’s charges that they were teaching a “Legal Fiction” by affirming that something has been <i>added</i> to the sinner’s <i>account</i> (i.e., a <i>synthesis</i> has taken place)—namely, the atoning death and righteous life of Christ has been <i>reckoned</i> or <i>imputed</i> unto the sinner. We are justified in the <i>merits of Christ</i>.</p>	<p>2. ANALYTIC. Rome believes that Justification is a matter of Divine <u>analysis</u>: <i>What does God actually see within the man?</i> The judicial outcome is based upon God’s analysis or examination of what He sees within the life of the man. God will only legally declare a man “JUST” when He sees real and authentic righteousness <i>within</i> the man.</p>
<p>3. IMPUTATION. The merits of Christ are <i>reckoned</i> unto the account of the believing sinner—even as the believer’s <i>sins</i> were <i>reckoned</i> (or <i>imputed</i>) unto Christ at Calvary (2 Cor. 5:21, Phil. 3:9, Rom. 5:12-19, Isa. 53). The believer stands before God <i>in union</i> with Christ. See Philemon 1:17-18 for a beautiful example of this <i>double-imputation</i>.</p>	<p>3. INFUSION. This term describes <i>how</i> a believer can have a <i>real internal righteousness</i> that will meet the demands of Divine analysis. Christ’s power and God’s preparing-grace is <i>infused</i> or <i>placed into</i> the sinner. As the sinner co-operates with this grace, he can reach a state of <i>internal justness</i> that merits a Divine declaration of <i>righteousness</i>.</p>
	OVER➔

4. NO HUMAN MERIT.

Believers have no internal merits that stand as a basis for legal Justification before an infinitely holy God. **For the Reformers**, the *basis* for a believer's legal Justification before God is **CHRIST HIMSELF**, to whom the believer is united *through* faith! Our Justification is *never* based upon the believer's inherent internal righteousness, or upon his own obedience or good works (Rom. 3:21-22, 4:5; Eph. 2:8-9; Gal. 2:16; Titus 3:5).

4. CONGRUOUS MERIT. For

Catholics, the *basis* for Justification is the righteousness that God actually finds *within* the man who has both *co-operated with* and been *transformed by* the grace of God that has been infused into him *via* the Sacraments. While the co-operative believer will not attain earthly perfection, he *will* live the sort of life whereby it is *fitting* (i.e., *congruous*) for him to be granted Justification. A man's *good works* thus earn him justifying merit before God—and are *absolutely necessary* for justification to be granted.

5. BY FAITH ALONE (Rom. 3:28, 4:1-5, 5:1-2). Saving faith is placing our trust exclusively in the Biblical Jesus and in His saving work on the Cross. Our faith places us in covenantal solidarity with the One whose Atonement answered for our sins and whose righteousness becomes our white robe of perfection before God (Isa. 61:10; Jer. 23:6, 33:16). Faith itself is NOT to be deemed a meritorious “work;” rather, it is an *instrument* that connects us to CHRIST—who is the *grounds* of our Justification.

5. FAITH AND WORKS. For Roman Catholics, Faith Alone is *insufficient*. Faith produces *meritorious works*, which serve as the *instrumental cause* of Justification (based upon Rome's misapplication of James 2:14, 24 that confuses the relationship between Sanctification and Justification). Catholicism fails to apprehend that good works are the *resulting fruit and evidence* of genuine saving faith—and NEVER the grounds of Justification. Because good works are introduced as the basis for Justification, Roman Catholicism stands in denial of Eph. 2:8-9.

6. CAN'T LOSE IT! (Phil. 1:6)

Our salvation is eternally secure in Christ, its Divine Author. A denial of Eternal Security is a lapse in unbiblical LEGALISM.

6. CAN LOSE IT! As a merit-based works system, Romanism regards an affirmation of Biblical Eternal Security as the “*sin of presumption.*”